

The Brethren Evangelist

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Missions And The Children.

It affords us great satisfaction to notice the lead the church work has taken. The mission spirit takes precedence over all other departments of church work. We recognize in this the embryo of a wonderful work for Jesus in the future. When another decade is past, the Brethren church will have taken such an advanced position that the member then will look back with amazement at the place it now occupies. It is imbibing the spirit that has made other orders famous and blessed in the estimation of mankind and God. It means to go forth as a conqueror in the warfare against sin. Armed with the gospel alone and the purpose to keep all the ordinances of God's house, nothing can stem its onward march to victory. Its workers are coming out of the mire, where, after the training of their predecessors, time was spent in trying to get on top of one another, in a ceaseless wrangle about hems, colors, brims, borders, cuts and the order, that has not been equaled since the scales fell off of the eyes of Saul of Tarsus; and are putting on the whole armor of God, to attack the strong fortresses of sin. God help them.

In the five state and district conventions of the Brethren church held this year, the mission work was the overshadowing subject. Steps were taken in each to do practical work. The sisters society, wherever organized, will be an auxiliary to such efforts. No great work may be visible at first. Infants can not do much, but they grow into mighty men and women. So those beginnings will lead to wonderful works.

Ohio now has two church buildings which are the direct results of its Mission Board, although feeble it is and penuriously supported. One church is now more than self-supporting, and the other soon will be. But this is not all it has done, yet some of the eyes full of covetousness could not see it with anything less than a telescope that would magnify it many diameters. But the work goes on and will go on until the Lord's name is wonderfully magnified in the Brethren church.

Mission work is above all others in the estimation of the eternal Father. He sent his Son on a mission—this and nothing more. That mission contained

the elements of wonderful results—nothing like it has ever arisen in the earth and never will. It was the one central and whole purpose of the Father. Therefore the mission is the highest work in which man can engage. Placed side by side of that one eternal purpose, is the command that is supremely above every other command ever uttered by the authority of God: "Go ye into all the world and make disciples of the nations." It was not the Christ of Bethlehem who pronounced that command; it was not the Christ from the arms of Mary; it was not the Christ who spoke with a tongue of flesh; it was not the Christ who went about from place to place, with a weary body, and no place to rest his head. No! Yes it was the same Christ, in a different character. It was the Christ with the glorified body; the Christ, new from the embraces of death and the grave; the Christ who burst asunder the last power able to hold men in death-bondage; the Christ who triumphed over every foe to man and his prospects of never-ending happiness; the Christ who is now the exalted officer at the right hand of God, and heir of the complete and purified universe. That is the Christ who commanded us to "Go ye therefore and teach all nations."

In the true church of Jesus Christ, every thing is subservient to the mission work.

Our churches should be mission recruiting stations.

Our schools and colleges should have as their central purpose, the training of men and women for mission work.

The whole machinery of the church should be like so many little streams gathering into one mighty Mississippi of mission work.

All our abundance should be consecrated to the prosecution of mission work.

Go teach the nations.

Every minister of the Brethren Church should teach the children to give for mission work, that they may grow up in holy consecration of their ability and the means God may bless them with, and inspire their hearts with the final, great and overshadowing commandment of the glorified Lord Jesus Christ.

Teach the children, brethren; teach the children.

EDITORIAL NOTES.

The Commander of the Salvation Army in America, Ballington Booth, visited Ashland last week. He is a son of the original Booth, founder of the Army. He gave a brief account of its organization. He said his father and a doctor of divinity were one time working together for Christ, and were on their way to a certain part of London. As they passed through a portion where the working classes reside, and which is given over to desperate wickedness, he remarked to his associate, "Is there no way in which these multitudes can be reached by the gospel?" His friend said there was none. They could not be persuaded to darken the door of a church or attend a religious meeting. He was determined to try. He gathered around him a band of the same class and announced a meeting at a hall. It was filled by a howling, riotous mob of toughs. After a time they became docile enough that he could speak, and for considerable time he preached to them Jesus and him crucified. At the close ten came out and confessed their sins. And the meeting went on.

He told another story of the experience of his wife and sister. They went to Paris in response to a call and commenced work. A large crowd of roughs gathered and when his sister commenced

to speak, her voice was soon drowned by the howls and curses of the hoodlums. She did not know what to do. At last the spirit prompted her to sing. She sang one of the beautiful hymns—breathing of the spirit in melody—and in a short time every voice was hushed but her own. She preached the love of Jesus to them, continued the meetings from night to night, and set up the Salvation Army Standard permanently in Paris. The same leaders had a similar experience in Geneva, where one was locked behind the bars—the city where the Reformation was nursed, where Voltaire's residence was used after his death for a repository of Bibles. The Army now has seven hundred salaried officers in America. The movement is twenty-three years old. Excepting the observance of the ordinances and the foolery necessary to hold crowds among the classes they work, they represent the purest Christianity of modern times.

Bro. W. C. Perry makes a good point in alluding to the Lutheran conference.

At Johnstown, Bro. McFaden said there were members enough in the Brethren church to set this nation on fire if they were on fire themselves. He meant, of course, if the members were full of the Holy Spirit and the divine leaven, they would, as was done in the days of the Apostles, turn the world upside down. Give us more fire in our hearts, more Holy Ghost. Every minister should receive the Holy Ghost, and then he can help others to receive it.

The Indiana Conference adopted the temperance resolutions of the National Convention. The National Convention took strong grounds. It is in "heartly sympathy with every project which gives promise of success for the legal abolition." The Prohibition party is "a project" for that purpose; it is working also for State and National Prohibition, and the general convention declared also that license or tax is "justifying the wicked for reward," and the Bible says "woe" unto those who do it.

The three last pages this week are largely devoted to conference reports. They take up a good amount of space, but we think the arrangement will be appreciated as it gives an opportunity to draw comparisons. The Bible-alone idea stands out prominently in the proceedings, and care was taken to avoid any appearance of legislative prerogatives. Mission work was the chief concern of each. It is quite a relief to see caps, cuts and capes take a rest, while soul-saving engages the minds of the brethren.

Noble work that was at Williamson, Pa. A trinity is always a power.—The Lord, Bro. Bowman and Bro. Phiel this time. God bless the church at Williamson, Pa.

To our brethren who are sensitive about using the abbreviation "Rev.," we would say the report of the Johnstown conventions are revised reports as published in the Johnstown Democrat. The Secretary, Bro. A. D. Gagey, furnished the facts to correspondents for the press, and in the main, as published, it was correct and complete, and is copied.

To be sure your church news is not too late for the issue you wish it to be in, send it in early. Remember we need about a week to set up the type, and when a large amount of matter comes in late, a part must remain over.

Eld. S. H. Bashor has commenced a series of excellent articles for the readers of this paper. The first one will appear next week.

Correspondents will be obliged to exercise a little patience. There is an abundance of matter now on hand for the paper, and it can not all be published at once. There are many things that must work together to finish up a paper each week.

Next week we expect to publish a sort of review of Bro. Mason's book, so far as relates to the question of Christ eating the Passover, by P. J. Brown. Bro. Brown has earnest purposes at heart, and to say it mildly, this article on the Passover is interesting reading.

It has come to light that a giddy brakeman, who flirted with a couple of girls, caused the fearful wreck at Mud Run, Pa., recently. He was sent back to flag the second section, and he stopped to talk to the girls, and his delay cost a hundred human lives.

"The Story of Jesus" by Bro. McFaden is worth twenty cents, viewed as a transaction in book buying only. It is

too much for ten cents; but as its object is chiefly to do good, brethren and sisters everywhere should circulate it. Buy it and sell it to your neighbors, and sow the name of the "Brethren" far and wide.

HISTORIC CHURCH BUILDING DESTROYED.—Bro. P. H. Beaver sends us this interesting item of news, and adds: "It is of interest to all sections of the Dunkard church, showing that religious exclusiveness necessarily is doomed to extinction sooner or later."

"Reading, Oct. 16.—At Ephrata, Lancaster County, this morning, one of the historic buildings of the once flourishing German Seventh Day Baptist Community, was totally destroyed by fire. The building was one of a number put up by Conrad Beisel, founder of this strange community, 150 years ago, and occupied by men and women who called themselves "Brothers" and "Sisters" and had every thing in common. The community has long since died out but the buildings have been maintained because of their historic interest. There is no insurance."

Brethren may wonder whether Bro. Kilhefer belongs to the Prohibition party—we will vouch for his soundness on practical temperance.

From Zimmerman, Ohio.

On Wednesday, Oct. 10th, I called with the little church at this place and stayed long enough to see the plastering finished in the new church. On Saturday morning the 18th, I baptized one more into the fold. Bro. Kiehl had been out from Dayton two weeks before and baptized three, so you see we are moving along grandly. On Sunday, Nov. 18th, we expect to dedicate the new house at this place to the worship of God. Services to open at 10:30 a. m. In the evening of Sunday we expect to hold "welcome services." This service is designed to impress upon the mind of the public the fact that all will in future be welcome to meet in this house; that all will be treated with respect, whatever their religious belief may be, that now no church legislation will be enacted to abridge the personal liberty and civil rights of any one, etc., etc.

On Tuesday evening the 20th, we expect to hold communion services at the same place, and I am authorized by the church to extend a hearty invitation to all of like faith in any of the neighboring churches. Come over and help us and give this mission post still another token of your care for them. They have struggled nobly and are succeeding beyond our most sanguine expectations. To God be all the glory.

P. J. BROWN.

Miami Valley Items.

On the 7th, two weeks ago, Bro. Tombaugh and I chanded pulpits. He going to Miamisburg and I to Winchester.

We enjoyed the trip immensely. To worship again with those whom I served for four years was quite a treat. We had good congregations in all three appointments.

No doubt had the people of Winchester and West Alexandria been apprized of my coming we would have had many more there. There are many good people, who sometimes become a little indifferent about coming to church, would have put in an appearance had they known it was a new preacher and their old friend. Such is one of the important and rather disagreeable features of the human family. So many people get too indifferent about matters when the regular pastor preaches, no matter how good and eloquent a man he is. But let a new man come, and their curiosity is appealed to and they could not keep away.

At Farmersville, where I had lived for over three years, the brethren upon hearing I would be on hand, had sent word around in the morning to the several Sunday Schools. The consequence was that I was greeted with a large congregation of old friends. How much better this is than if we left our old preaching place in such a way that they would not care to see me.

The West Alexandria brethren have their meeting at 4 P. M., which is rather late by all means. The afternoons are short now, and as West Alexandria is seven miles from Farmersville it makes the minister always a little late. When we got into Farmersville on Sunday evening all the hitching posts around the church were occupied so that we had a hard time getting fixed. And what was my surprise to hear the singing and see the house full. When I mounted the platform, a large sea of very familiar, expectant faces greeted me. No wonder I was somewhat embarrassed at the beginning. I did not know till this evening how many good friends I had at Farmersville.

I find that brother Tombaugh is a favorite with the people in this community. They appreciate his efforts to entertain and instruct them. He is both able and eloquent, and thus enabled to fill the pulpit of the Brethren churches here with success and profit.

On last Sunday, I filled my regular appointment at Pleasant Hill. We have meetings here every four weeks. But unfortunately I had missed my last two appointments. On the Friday before my August appointment I was taken ill and so could not go. Then on the September appointment my little Mamie was overtaken with diphtheria, and that upset my visit at that time. These two failures discouraged me very much. So I wrote to the congregation telling them I thought it best for them to get another pastor, upon whom there would be greater reliance, as I had no assurance that I could be with them the next time. These failures are very disastrous to the welfare of a church.

My resignation brought brother Samuel Deeter down to see us, and he said it was the unanimous voice of the church for me to remain. He presented such common sense arguments that I was induced to try it again, at least for a while. So now I continue on at Pleasant Hill again for a while.

I had forgotten to mention that during my Farmersville visit, I found the family of my old friend and brother Joshua Gilbert very much afflicted. Sister Gilbert and their two grown sons Jesse and Frank, were recovering from a very severe attack of typhoid fever. They were now all convalescent, and we hope will soon get back to their old condition of health and happiness.

We are comfortably settled in our new house on Middle street, and ready to entertain our brethren when they come to see us.

There is one very peculiar feature of the Pleasant Hill church that is probably not to be met with in every locality. Before the advent of the present organization of the Brethren church, this church was a branch of the Congregational Brethren. This church at one time, very long ago, was in the bailiwick of the old brethren. James Quinter and John Cadwalader. The latter was expelled for not bowing to the mandates of the Standing Committee. They organized, after this expulsion, under the Congregational rule. They thus became so completely separated from the old church, that they always spoke of the German Baptist church as the "Dunkards," as if they had never had any connection with them, and as if they had nothing in common with them. It sounded very peculiar to me when we heard every reference to the old church made as "the Dunkards," at once annulling all connection with them in every particular. It sounded the more peculiar to me, as I had always heard brethren speaking of our church as a part of the Dunkard church. Here the Brethren disclaimed all relationship to them. Undoubtedly they are right.

I have heard from Indiana that there are reports afloat through that region that I am not orthodox in my views, and that I am advocating that which is contrary to the common belief and practice of the Brethren church. I hardly know how to reply to such insinuations. I point to my record and my book as in answer. I think that for any brother to go around making such accusations with the intention of breaking down my influence is unchristian and unbrotherly. However brethren I have no defense to make. But point to my labor and its results. Of course I do not owe any allegiance or obedience to the dictates of Annual meeting, and I never expect to advocate or practice those things that have no other authority for their existence. But to the Brethren church, as a Gospel-alone church, I shall always be true. Concluded next week.

EDWARD MASON.